What is it, the well-guarded tablet (*al-lawh al-mahfuth*)?

People who follow a bit their religion, to which they adhere, must have heard about the well-guarded tablet (***al-lawh al-mahfuth***). They say that a copy of the Quran has been kept in it, as if God will forget the contents of the Quran, that's why he kept a copy in the well-guarded tablet. And the well-guarded tablet is supposed to be in the seventh heaven. On this subject, we have many unbelievable stories and legends that are being narrated. There are also those who believe that the fates of everyone are written and kept therein. When we analyze these stories and legends, we loose other mind and try hard to understand it, but in vain.

In books of *hadiths*, which we already know, such *Sahih al-Bukhari, Sahih Muslim* etc, we will not find mention of the well-guarded tablet made. In other books that usually we don't know and have never heard about them, but scholars, doctors, *mawlanas* and *muftis* know, we will see this mention in them. We can only find its mention in the books of exegete, biographies and histories with the differences between the authors.

Muhammad Rachid Rida said in his well known book, ***tafsir al-manaar*** (published in twelve volumes):

وَلَمْ يَرِدْ فِي خَلْقِ اللَّوْحِ الْمَحْفُوظِ حَدِيثٌ مَرْفُوعٌ صَحِيحٌ بَلْ وَرَدَ فِيهِ آثَارٌ عَنِ ابْنِ عَبَّاسٍ وَغَيْرِهِ مِنْ عُلَمَاءِ التَّفْسِيرِ.

There is no authentic hadith reported directly from the prophet which relates the creation of the well-guarded tablet. However, there are some sayings of Ibn Abbas and other scholars of exegete (***tafsir al-manaar: 9/392***)

In the Quran, we have a unique verse wherein the well-guarded tablet is mentioned:

بَلْ هُوَ قُرْآنٌ مَّجِيدٌ* فِي لَوْحٍ مَّحْفُوظٍ

But this is an honored Quran, in a preserved tablet (***85/21-22***).

So what is it the well-guarded tablet? In order to know what it is, we should automatically consider the sayings of the companions and the sayings of scholars of exegetes, being given that Mahomet said nothing on this subject, one very important issue. What, had he forgotten this despite that the Quran mentioned it?

Let us start with *Ibn Abbas*, the so called greatest exegete of the Quran, and see what he had said:

Ibn Abbas was well-known for his knowledge of the interpretation of the Quran and the *hadiths*. It is reported that he wrote the ***tanwir-ul-miqbas min tafsir Ibn Abbas*** (English here: https://archive.org/details/TanwirAl-MiqbasMinTafsirIbnAbbasEng/IbnAbbas/page/582/mode/2up
and Arabic here: https://archive.org/details/way2sona_20160927/page/n209/mode/2up.)

We may ask the following question: Is it true that *Ibn Abbas* wrote such a complete *tafsir* of the Quran. The answer would be ambiguous! God knows whether he really wrote this *tafsir* or not. According to me, someone wrote it and attributed it to *Ibn Abbas*. The aforementioned book is in 790 pages (the translation) and in 664 pages in Arabic. The majority of scholars do no agree that this *tafsir* was made by *Ibn Abbas* for three reasons:

1. They said that the narrators who have narrated these sayings are weak in their narrations. There are mainly the following: *Muhammad ibn Marwaan as-Suddi as-sagheer, Muhammad ibn Saaib al-Kalbi* and *Abu Saalih,* who reported from *Ibn Abbas*. They said that the chains of narrators are the weakest when they are narrated from *Ibn Abbas*. *As-Suyuti* narrated that these chains narrates nothing but lies and fables (See ***Muhammad Husain adh-Dhahabi*** *in* ***at-tafsir wal-mufassiroune: 1/56; Mash-hur Hasan*** *in* ***books warned by scholars: 2/259*** transmitted from ***tafsir Ibn Abbas and its narrations from the books of tafsir and Sunnah; as-Shawkani in al-fawaid al-majmou'ah: p. 316***).
2. *Ibn Abbas* could not know the whole Quran by memorization or others, because no proof is known to this effect that is he had been a *hafith* of the Quran. But, according to *hadiths*, he made several comments on certain verses of the Quran. See for example:

References	***Volumes***	***Books***	***Hadiths***
Sahih al-Bukhari:	***1***	***-***	***41, 140, 183, 740***
	2	***-***	***95, 106, 289, 333, 822***
	3	***-***	***266, 311, 489***
	4	***-***	***21, 39, 441, 462, 656, 695, 701, 726, 727, 821***
	5	***-***	***194, 462, 588, 713, 733***
	6	***-***	***8, 32, 44, 49, 54, 62, 67, 94, 95, 96, 100, 103, 104, 108, 114, 115, 123, 146, 156, 166, 169, 175, 176, 204, 246, 266, 285, 286, 287, 289, 2932, 334, 435, 439, 451, 464, 495, 564***
	7	***-***	***119, 256***
	8	***-***	***549, 610, 739, 816, 817***
	9	***-***	***20, 81, 389, 424, 544, 547, 582, 615, 616***
Sahih Muslim:	***-***	***1***	***135, 229, 406***
	-	***2***	***494***
	-	***4***	***1576, 1672, 1760, 1923***
	-	***9***	***3511***
	-	***19***	***4360***
	-	***38***	***6687***
	-	***43***	***7169, 7171, 7172, 7173, 7176, 7179***
Sunan Abu Dawood:	***-***	***1***	***57***
	-	***3***	***785***
	-	***5***	***1299, 1300, 1348, 1350, 1362***
	-	***9***	***1660***
	-	***10***	***1727, 1730***
	-	***11***	***2084, 2085, 2159***
	-	***12***	***2190, 2246, 2248, 2275, 2294***
	-	***13***	***2306, 2309, 2310, 2311***
	-	***14***	***2499, 2500, 2514, 2618, 2640, 2765***
	-	***15***	***2811, 2812, 2813***
	-	***17***	***2863, 2865***
	-	***18***	***2915, 2916, 2918***
	-	***19***	***2995***
	-	***24***	***3569, 3583, 3584, 2599***
	-	***26***	***3664***
	-	***27***	***3744, 3791***

	-	31	3960, 3963
	-	33	4099
	-	36	4260, 4261, 4359, 4399
	-	40	4479
	-	42	4998, 5173
Sunan an-Nasai:	1	-	308
	2	-	913, 1621, 1706
	3	-	2319
	4	-	3449, 3529, 3561, 3573, 3584, 3676, 3699, 3700
	5	-	4005, 4006, 4007, 4008, 4009, 4010, 4051, 4073, 4199, 4737, 4867, 4868, 4869
	6	-	5402, 5427
Sunan Ibn Majah:	1	-	785, 1363
	3	-	2539
	4	-	2883

When I consider the number of verses that *Ibn Abbas* could have explained, in books that I know and which I did not mention, I ask myself continuously: Has *Ibn Abbas* surpassed the prophet in these explanations despite that he did not say that He is responsible to explain them or had he asked the prophet to explain them. See ***75/19*** and ***16/44***. What need to be explained in a clear book that contains, according to the Quran itself, no ambiguities and crookedness? See ***18/1; 20/107; 39/28; 41/42***.

3. Now, we have scholars who said that the statements made by *Ibn Abbas* or that of *Anas ibn Malik* are weak narrations. But what does it mean that they are weak? According to my analysis, I found that many *hadiths* with which they are in disagreement, they declared them weak or fabricated. There are *hadiths* which are illogical and do not make sense, and they consider them as weak! As from when had the scholars been authorized to find fault with people, all these people? They say that this one was a liar, and this one is weak and this one was a fabricator of *hadiths* etc. Could they consider people as such when they never met them, never talked to them? They were supposed to have heard about them, hearsay statement! They (the scholars) have recorded all these findings in books which they had named "***asmaa-ul-rijaal***" (names of narrators.) Then they had declared many *hadiths* as weak or fabricated, but when we consider them, we find that they are meaningless, illogical, in contradiction with the Quran or between themselves (the *hadiths*.) Nevertheless, they said that they are authentic! We have, as examples, the followings books:

    1. *Tahzib-ul-kamaal, al-Mazi (654/742 AC – 1256/1342 AC) – 35 volumes, 8045 entries.*
    2. *At-tabaqaat-ul-kubra, Ibn Sa'd, (died 230 AH – 844 AC) – 12 volumes, 5461 entries.*
    3. *Ikmaalu asmaa-ul-rijaal, al-Mazi (654/742 AC – 1256/1342 AC) – 10 volumes, 6701 entries.*
    4. *Lisaan-ul-mizaan, al-Asqalaani (773/852 AH – 1371/1448 AC) – 10 volumes, 9156 entries.*
    5. *Mizaan-ul-I'tidaal, al-Thahabi (died 784 AH – 1382 AC) – 8 volumes, 11061 entries.*
    6. *Tahzeeb-ut-tahzeeb, al-Asqalaani (773/852 AH – 1371/1448 AC) – 7 volumes, 12294 entries.*
    7. *Takmilat-ul-kamaal, al-Baghdadi (579/629 AH – 1183/1231 AC) – 6 volumes, 6136 entries.*

8. *Ikmaal-ul-ikmaal, al-Baghdadi (579/629 AH – 1183/1231 AC) – 5 volumes, 5034 entries.*
9. *At-tahleel 'ala kitaab-ut-tahzeeb-ut-tahzeeb, 1 volume, 1430 entries.*
10. *Al-jarh wat-ta'deel, Abu Hatim (died 327 AH – 938 AC) – 4 volumes, 2383 entries.*
11. *Nuzhat-ul-fudalaa, al-Thahabi (died 784 Ah – 1382 AC) – 4 volumes, 993 entries.*
12. *Takzkirat-ul-huffaaz, al-Thahabi (died 784 AH – 1382 AC) – 4 volumes, 1, 176 entries.*
13. *Al-jarh wat-ta'deel, al-Thahabi (died 784 AH – 1382 AC) – 2 volumes, 849 entries.*

All these entries they had analyzed and found them mainly to be either authentic, or weak or fabricated or otherwise. We have between 176 and 12294 entries. Do you believe that this is possible and really exist? Were these scholars super humans?

Let us see the statements of *Ibn Abbas*:

عَن ابْن عَبَّاس أَن اللَّوْح الْمَحْفُوظ من درة بَيْضَاء دفتاه ياقوت أَحْمَر كِتَابَته نور وقلمه نور ينظر الله فِيهِ كل يَوْم ثلثمِائة وَستِّينَ نظرة يُمِيت ويحيي ويعز ويذل ويفقر ويغني وَيفْعل مَا يَشَاء.

Ibn Abbas said: God has created the well-guarded tablet with white pearls and red rubies. Its writing is light, its pen is light. God cast a glance three hundred and sixty times a day. He gives life and death, He honors and dishonors, He gives riches and poverty and He does what He will (***Makki ibn Abu Twalib*** *said this in* ***al-hidaya ila bulugh-un-nihaya: 12/8189; Abu Muthaffar al-Sam'aani*** *said this in* ***tafsir-ul-Quran: 5/320, 6/201; Abu Muhammad ibn al-Haqq ibn 'Atiyyah*** *said this in* ***al-muharrar al-wajiz fi tafsir al-kitab al-azize: 5/463; Abu Bakr al-Qurtubi*** *said this in* ***al-jami' li–ahkam al-Quran: 19/299; Abul-qasim Sulayman ibn Ahmad at-Tabrani*** *said this in* ***al-mu'jam al-kabir: 10/10605, 12,12511***).

وَالسَّبَبُ فِيهِ أَنَّ أَصْلَ كُلِّ شَيْءٍ أُمُّهُ وَالْقُرْآنُ مُثْبَتٌ عِنْدَ اللَّهِ فِي اللَّوْحِ الْمَحْفُوظِ ثُمَّ نُقِلَ إِلَى سَمَاءِ الدُّنْيَا ثُمَّ أُنْزِلَ حَالًا بِحَسَبِ الْمَصْلَحَةِ عَنِ ابْنِ عَبَّاسٍ إِنَّ أَوَّلَ مَا خَلَقَ اللَّهُ الْقَلَمَ فَأَمَرَهُ أَنْ يَكْتُبَ مَا يُرِيدُ أَنْ يَخْلُقَ.

The reason for this is that as origin, everything has a mother. The Quran is confirmed near God in the well-guarded tablet. Then it came to the first heaven, then, according to circumstances, it was revealed. Ibn Abbas said: The first things that God created was the pen and He gave orders to it to write whatever it seems right (***Muhammad ar-Raazi*** *said this in* ***tafsir al-fakr ar-Raazi: 21/617; Muqatil ibn Sulayman*** *said this in his* ***tafsir: 5/526; Al-farraa*** *said this in* ***ma'aani al-Quran: 4/405; Muhammad Sayyid at-Tantawi*** *said this in* ***at-tafsir al-waseet: 4/63; Abu Muhammad al-Husain ibn Mas'ud*** *said this in* ***ma'alim-ut-tanzeel: 4/154, 7/202; Abu al-Barakat Abdullah ibn Ahmad ibn Mahsur an-Nasfi*** *said this in* ***madarik-ut-tanzeel wa haqaid-ut-ta'weel: 3/264***).

عَنِ ابْنِ عَبَّاسٍ قَالَ اللَّوْحُ مِنْ يَاقُوتَةٍ حَمْرَاءَ أَعْلَاهُ مَعْقُودٌ بِالْعَرْشِ وَأَسْفَلُهُ فِي حِجْرِ مَلَكٍ يُقَالُ لَهُ مَاطِرْيُونَ كِتَابُهُ نُورٌ وَقَلَمُهُ نُورٌ يَنْظُرُ اللَّهُ فِيهِ كُلَّ يَوْمٍ ثَلَاثَمِائَةٍ وَسِتِّينَ نَظْرَةً لَيْسَ مِنْهَا نَظْرَةٌ إِلَّا وَهُوَ يَفْعَلُ مَا يَشَاءُ يَرْفَعُ وَضِيعًا وَيَضَعُ رَفِيعًا وَيُغْنِي فَقِيرًا وَيُفْقِرُ غَنِيًّا يُحْيِي وَيُمِيتُ وَيَفْعَلُ مَا يَشَاءُ.

Ibn Abbas said: The well-guarded tablet is created with red pearls. Its superior part is link to the throne and its inferior part is found in a section of the angel room called maartwiyoun. Its writings are light, its pen is light, God casts a glance in it every day, three hundred and sixty times. There is no single time except that He does what He will. He raises in degree a humiliated person and He lowered an elevated person. He gives riches to a poor and He give misery to a rich. He gives life and death and He does what He wills (***Abu Bakr al-Qurtubi*** *said this in* ***al-jami' li–ahkam al-Quran: 19/298***).

وَقَالَ ابْنُ عَبَّاسٍ أول شي كَتَبَهُ اللَّهُ فِي اللَّوْحِ الْمَحْفُوظِ إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا مُحَمَّدٌ رَسُولِي مَنِ اسْتَسْلَمَ لِقَضَائِي وَصَبَرَ عَلَى بَلَائِي وَشَكَرَ نَعْمَائِي كَتَبْتُهُ صِدِّيقًا وَبَعَثْتُهُ مَعَ الصِّدِّيقِينَ.

Ibn Abbas said: The first thing that God wrote in the well-guarded tablet was: I am God, there is no God besides me and Mahomet is My messenger. Whoever submits to My decree and be patient against My difficulties, who thanks for My favors, I inscribe him among the truthful and I resurrect him among the truthful (***Abu Bakr al-Qurtubi*** *said this in* ***al-jami' li–ahkam al-Quran: 19/298***).

وَأخرج ابْن الْمُنْذر عَن ابْن عَبَّاس فِي قَوْله فِي لوح مَحْفُوظ قَالَ أخْبرت أَن لوح الذّكر لوح وَاحِد فِيهِ الذّكر وَإِن ذَلِك اللَّوْح من نور وَإِنَّهُ مسيرَة ثَلَاثمِائَة سنة

Ibn al-Munthir reported that Ibn Abbas said concerning the statement of God: ***In the "well-guarded tablet"****: I have been informed that the recall is nothing but the well-guarded. Only in one well-guarded there is the recall and this well-guarded is light. Its size is equal to three hundred years of walk* (***Abdur-Rahman Jalalud-deen as-Suyuti*** *said this in* ***addur al-manthur fit-tafsir bil-ma'thur: 8/471; Abu Twib Siddiq ibn Hasan ibn 'Ali al-Husain*** *said this in* ***fath-ul-bayan fi maqasid-il-Quran: 15/171***).

عَن ابْن عَبَّاس قَالَ خلق الله اللَّوْح الْمَحْفُوظ كمسيرة مائَة عَام فَقَالَ للقلم قبل أَن يخلق اكْتُبْ علمي فِي خلقي فَجرى بِمَا هُوَ كَائِن إِلَى يَوْم الْقِيَامَة.

Ibn Abbas said: God created the well-guarded tablet which size is hundred years of marching. He said to the pen: Write down My knowledge in the creation. And it wrote what will exist till the day of resurrection (***Abdur-Rahman ibn Muhammad ibn Idris ar-Razi ibn Abi Hatim*** *said this in* ***tafsir-ul-Quran-il-'athim: 2/631, 8/14978, 9/17381; Ibn Kathir*** *said this in* ***tafsir-ul-Quran-il-'athim: 5/396; Muhammad ibn 'Ali ibn Muhammad ash-Shawkani*** *said this in* ***fath-ul-qadir: 5/506; Abdullah Khadr Hamd*** *said this in* ***al-kifaya fi at-tafsir bil-ma'thur wad-diraya: 6/65; Abdur-Rahman Jalalud-deen as-Suyuti*** *said this in* ***addur al-manthur fit-tafsir bil-ma'thur: 8/471***).

قال ابن عباس أول ما خلق الله القلم فامره ان يكتب بما يريد ان يخلق فالكتاب عنده

Ibn Abbas said: The first thing that God created was the pen. He then ordered it to write down things that He intended to create and the book is with Him (***Al-Baghawi*** *said this in* ***ma'alim-ut-tanzeel: 4/154, 7/202; Muhammad Shata-ul-lah al-Uthmani*** *said this is* ***tafsir al-mazhari: 8/337; Hamud ibn Abdullah at-Tuwaijiri*** *said this in* ***fath-ul-ma'bud: p. 53; Abu Twib Siddiq ibn Hasan ibn 'Ali al-Husain*** *said this in* ***fath-ul-bayan fi maqasid-ul-Quran: 12/328, 15/171***).

In the above narrations of *Ibn Abbas*, we have:

1. God created the well-guarded tablet from **white pearls** and red rubies, its writing is light and its pen is light.
2. At times, it said with **red pearls**.
3. The Quran is confirmed near God in the well-guarded tablet.
4. Its superior part is linked with the throne of God and its inferior part is found in a section of the angel's chamber called *maartwiyoun*.
5. Things which God has ordained the pen to write: I am God, there is no God except Me and Mahomet is My messenger.
6. Only one well-guarded table, there is the recall and this well-guarded tablet is in light. Its size is equal to **three hundred years of walk**.
7. God has created the well-guarded tablet with a size of **hundred years of walk**.

Now, let us see the statements of *Anas ibn Malik*:

عن أنس بن مالك في قوله هُوَ قُرْآنٌ مَجِيدٌ فِي لَوْحٍ مَحْفُوظٍ قال إن اللوح المحفوظ الذي ذكره الله في جبهة إسرافيل.

Anas ibn Malik said concerning the statement: ***But this is an honored Quran, in a Preserved tablet*** *(**85/21-22**): The well-guarded tablet which God mention is in the forehead of Israfil* (***Abu Ishaq Ahmad also know as ath-Tha'labii*** *said this in* ***al-kashf wal-bayan: 10/176; Makki ibn Abu Twalib*** *said this in* ***al-hidaya ila bulugh-un-nihaya: 12/8189; Abu Muhammad ibn al-Haqq ibn 'Atiyyah*** *said this in* ***al-Muharrar al-wajiz fi tafsir al-kitab al-azize: 5/463; Abu Bakr al-Qurtubi*** *said this in* ***al-jami' li–ahkam al-Quran: 19/298; Abdur-Rahman Jalalud-deen as-Suyuti*** *said this in* ***addur al-manthur fit-tafsir bil-ma'thur: 8/471; Abu Ja'far Muhammad ibn Jarir at-Tabari*** *said this in* ***jami'-ul-bayan 'an ta'weel-ul-Quran: 24/287; Muhammad ibn 'Ali ibn Muhammad ash-Shawkani*** *said this in* ***fath-ul-qadir: 5/506***).

The statement of *Muqatil*:

قَالَ مُقَاتِلٌ اللَّوْحُ الْمَحْفُوظُ عَنْ يَمِينِ الْعَرْشِ.

Muqatil said: The well-guarded tablet in on the right of the throne (***Abu Ishaq Ahmad also know as ath-Tha'labii*** *said this in* ***al-kashf wal-bayan: 10/176; Al-Baghawi*** *said this in* ***ma'alim-ut-tanzeel: 8/389; Abu Bakr al-Qurtubi*** *said this in* ***al-jami' li–ahkam al-Quran: 19/298; Ibn Kathir*** *said this in* ***tafsir-ul-Quran-ul-'athim: 8/373***).

Other statements concerning the well-guarded tablet:

فَالْقُرْآنُ فِي اللَّوْحِ الْمَحْفُوظِ وَهُوَ فِي صُدُورِ الَّذِينَ أُوتُوا الْعِلْمَ.

The Quran is in the well-guarded tablet and is in the heart of those who possessed knowledge (***Abu al-Hasan al-Ash'ari*** *said this in* ***al-ibaanah fi usul-id-diyana: p. 100; Ahmad ibn al-Husain al-Bayhaqi*** *said this in* ***al-i'tiqaad: 1/107***).

هُوَ الْقُرْآنُ الَّذِي تَكَلَّمَ اللَّهُ بِهِ وَاسْتَوْدَعَهُ اللَّوْحَ الْمَحْفُوظَ.

It is the Quran by which God speaks and He kept it in the well-guarded tablet (***Abu Abdullah Ubaydullah ibn Muhammad ibn Muhammad ibn Hamdan ibn Batta al-'abkari*** *said this in* ***al-ibaanah al-kubraa: 5/321***).

فَأَخْبَرَ أَنَّ الْقُرْآنَ كَانَ فِي اللَّوْحِ الْمَحْفُوظِ يُرِيدُ مَكْتُوبًا فِيهِ وَذَلِكَ قَبْلَ الْحَاجَةِ إِلَيْهِ وَفِيهِ مَا فِيهِ مِنَ الْأَمْرِ وَالنَّهْيِ وَالْوَعْدِ وَالْوَعِيدِ وَالْخَبَرِ وَالِاسْتِخْبَارِ.

So he informed that the Quran was in the well-guarded tablet, he meant in written form. That was before the necessity of it and there was what there was in it, such as order or prohibition, promise and warning, information and seeking of it (***Ahmad ibn al-Husain al-Bayhaqi*** *said this in* ***al-asmaa was-sifaat: 1/560***).

فَأَخْبَرَ اللَّهُ أَنَّهُ فِي اللَّوْحِ الْمَحْفُوظِ وَأَنَّهُ مِنْ لِسَانِ مُحَمَّدٍ مَسْمُوعٌ وَهُوَ قُرْآنٌ وَاحِدٌ مِنْ مُحَمَّدٍ مَسْمُوعٌ وَفِي اللَّوْحِ الْمَحْفُوظِ مَكْتُوبٌ.

God informed (us) that it was in the well-guarded tablet, and in the language used by Mahomet that was audible. That is the unique Quran from Mahomet, audible in the well-guarded tablet in written form (***Abu al-Qasim Hibat-ul-lah at-Tabari*** *said this in* ***sharh usul i'tiqaad ahl-us-sunnah wal-jama'ah: 1/325; 2/612; Abu Ja'far Muhammad ibn Jarir at-Tabari*** *said this in* ***swarih-us-sunnah: 18/12; Muhammad ar-Raazi*** *said this in* ***tafsir al-fakr ar-Raazi: 29/430***).

مَا مِنْ شَيْءٍ قَضَى اللَّهُ الْقُرْآنَ فَمَا قَبْلَهُ وَمَا بَعْدَهُ إِلا وَهُوَ فِي اللَّوْحِ الْمَحْفُوظِ وَاللَّوْحُ الْمَحْفُوظُ بَيْنَ عَيْنَيْ إِسْرَافِيلَ لَا يُؤْذَنُ لَهُ بِالنَّظَرِ فيه.

Anything that God decided, be it the Quran and any book that preceded or succeeded it, is in the well-guarded tablet and the well-guarded tablet is between the eyes of Israfil. It is not permissible for him to look into it (***Abdur-Rahman ibn Muhammad ibn Idris ar-Raazi ibn Abi Hatim*** *said this in* ***tafsir-ul-Quran-il-'azim: 10/3414; Ibn Kathir*** *said this in* ***tafsir-ul-Quran-ul-'Athim: 8/366, 373; Muhammad "Azza Darouzah*** *said this in* ***at-tafsir al-hadith: 2/161***).

يعني: مكتوباً في اللَّوح الذي هو محفوظ عند الله من الشياطين وهو عن يمين العرش من درة بيضاء.

That is, it is written in the tablet which is well-guarded near God against the devils. It is (the well-guarded tablet) on the right of the throne and it is made with ***white pearls*** (***Abu Laith Nasr ibn Muhammad ibn Ahmad ibn Ibrahim as-Samarkandi*** *said this in* ***bahr-ul-ulum: 3/567; Abul-Qasim Abdul-Karim ibn Hawazin ibn Abdul Malik al-Qashiri*** *said this in* ***lataaif-ul-ishra'at: 3/713; Abdur-Rahman ibn Nasir as-Sa'di*** *said this in* ***taysir-ul-karim ar-rahman fi tafsir kalam-il-mannan: 1/198***).

إِنَّ فِي صَدْرِ اللَّوْحِ الْمَحْفُوظِ لا إِلَهَ إِلا اللَّهُ وَحْدَهُ.

In the heart of the well-guarded tablet is written: There is no god but God, the Unique (***Muhammad Sayyid at-Tantawi*** *said this in* ***at-tafsir al-waseet: 4/463; Abu al-Abbas Ahmad ibn Muhammad al-Qastwalani*** *said this in* ***irshaad-us-sari sharh sahih al-bukhari: 5/252***).

وهو اللوح المحفوظ منه نسخ القرآن وسائر الكتب فهو محفوظ عند الله محروس به من الشياطين.

It is the well-guarded tablet wherein the Quran and the rest of the books have been copied. It is well-guarded near God, protected against the devils (***Jamal-ud-deen Abu al-Faraj Abdur-Rahman ibn 'Ali ibn Muhammad al-Jawzi*** *said this in* ***zad-ul-masir fi ilm tafsir: 4/427***).

عَن مُجَاهِد فِي لوح مَحْفُوظ قَالَ: فِي أم الْكتاب

Mujahid said concerning the statement: ***In the "well-guarded tablet"****: This is the mother of the book* (***Abdur-Rahman Jalalud-deen as-Suyuti*** *said this in* ***addur al-manthur fit-tafsir bil-ma'thur: 8/471***).

عَن قَتَادَة فِي قَوْله: فِي لوح مَحْفُوظ قَالَ: فِي صُدُور الْمُؤمنِينَ

Qatada said concerning the statement of God: ***In the "well-guarded tablet"****: that is in the hearts of believers* (***Abdur-Rahman Jalalud-deen as-Suyuti*** *said this in* ***addur al-manthur fit-tafsir bil-ma'thur: 8/471***).

عَن عبد الله بن بُرَيْدَة فِي لوح مَحْفُوظ قَالَ لوح عِنْد الله وَهُوَ أم الْكتاب

Abdullah ibn Buraida said: ***In the "well-guarded tablet"****: means the tablet near God and that is the mother of the book* (***Abdur-Rahman Jalalud-deen as-Suyuti*** *said this in* ***addur al-manthur fit-tafsir bil-ma'thur: 8/471***).

كَمَا قَالَ بَلْ هُوَ قُرْآنٌ مَجِيدٌ فِي لَوْحٍ مَحْفُوظٍ وَقَالَ ابْنُ جُرَيْجٍ الْمُرَادُ بِقَوْلِهِ وَإِنَّهُ أَعْمَالُ الْخَلْقِ مِنْ إِيمَانٍ وَكُفْرٍ وَطَاعَةٍ وَمَعْصِيَةٍ.

As he said: ***But this is an honored Quran, in a preserved slate*** (***85/21-22***) *Ibn Djuraij said: That this statement, he means that all the acts of the creation, such as faith, disbelieve, obedience and disobedience* (***Muhammad ibn 'Ali ibn Muhammad ash-Shawkani*** *said this in* ***fath-ul-qadir: 4/627; Abu Twib Siddiq ibn Hasan ibn 'Ali al-Husain*** *said this in* ***fath-ul-bayan fi maqasid-il-Quran: 12/327; Muhammad al-Amine ibn Abdullah al-Urami*** *said this in* ***hadaiq-ur-ruh war-rayhan fi rawabi ulum-ul-Quran: 26/191***).

قَالَ قَتَادَةُ أَخْبَرَ عَنْ مَنْزِلَتِهِ وَشَرَفِهِ وَفَضْلِهِ أَيْ: إِنْ كَذَّبْتُمْ بِهِ يَا أَهْلَ مَكَّةَ فَإِنَّهُ عِنْدَنَا شَرِيفٌ رَفِيعٌ مُحْكَمٌ مِنَ الْبَاطِلِ.

Qatada said: He informed about its position and honor, that is, if you denies it, o people of Mecca, know that it is near Him, honored, elevated and reinforced from falsehood (***Muhammad Sayyid at-Tantawi*** *said this in* ***at-tafsir al-waseet: 4/64; Muhammad ibn 'Ali ibn Muhammad ash-Shawkani*** *said this in* ***fath-ul-qadir: 4/627; Abu Twib Siddiq ibn Hasan ibn 'Ali al-Husain*** *said this in* ***fath-ul-bayan fi maqasid-il-Quran: 12/327; Muhammad al-Amine ibn Abdullah al-Urami*** *said this in* ***hadaiq-ur-ruh war-rayhan fi rawabi ulum-ul-Quran: 26/191***).

وَكَانَ فِي اللَّوْحِ الْمَحْفُوظِ فَوْقَ سَبْعِ سَمَاوَاتٍ ثُمَّ أُنْزِلَ عَلَى النَّبِيِّ مُنَجَّمًا بِالتَّدْرِيجِ

It was in the well-guarded tablet, in the seventh heaven then it was revealed to the prophet by installments and with gradualness (***Muhammad Rachid Rida*** said this in ***tafsir al-manaar: 2/130***).

وكل إنسان يولد: يكتب في اللوح المحفوظ رزقه، وأجله، وسعادته أو شقاوته؛ في هذه الحياة.

Any person who is born, it is written in the well-guarded tablet, his sustenance, his delay of living, his pleasure and misery, while he is in this world (***Muhammad Abdul-latif ibn al-Khatib*** *said this in* ***awdah-ut-tafasir: 1/743***).

وَإِمَّا اللَّوْحُ الْمَحْفُوظُ الَّذِي فِيهِ ذِكْرُ أَصْنَافِ الْخَلْقِ وَبَيَانُ أُمُورِهِمْ وَآجَالِهِمْ وَأَرْزَاقِهِمْ وَأَحْوَالِهِمْ.

As far as the well-guarded tablet is concerned, in which there is the recall, the kinds of creation, their states, their delays of living and their situations (***Ahmad ibn 'Ali ibn Hajar al-'Asqalani*** ***said*** *this in* ***fath-ul-bari bi-sharh sahih al-bukhari: 13/413***).

Here is a summary of all that have been said:

1. The Quran is preserved in the well-guarded tablet as well as in the hearts of those who detain knowledge.
2. The other books revealed are also kept in it.
3. He informed that the Quran is written in it.
4. God informed us that it was in the language of Mahomet but Mahomet said that the Quran should be in the Qureshi language..
5. The well-guarded tablet is found on the forehead or between the two eyes of *Israfil* and he had no right to cast a glance in it.
6. The Quran is written and protected against the devils.
7. It is found on the right side of the throne of God and it was created with **white** pearls.
8. In the heart of the well-guarded tablet, there is: There is no god except God, the unique.
9. In it there is the mother of books.
10. In the well-guarded tablet, there is written the faith of people, their infidelity, their obedience and disobedience.
11. The Quran was in the seventh heaven in well-guarded tablet and then it was revealed to the prophet gradually.
12. For all people who are born, their subsistence, their span of life, their pleasure and misery in life are written in the well-guarded tablet.

13. In it was written also, the categories of creatures, the explanations of the orders, their span of life, their subsistence and their situation.

These are the extravaganza that I found related to the well-guarded tablet. Now, after all these contradictions that exist in the well-guarded tablet, it's up to you to decide whether the well-guarded tablet exists really or it is a legend that rendered Muslims mad. You please use to grey matters and don't cause it to sleep for ever.

I have two other subjects to deal with: The house of honor and the inhabited house (***bayt-ul-izza*** and ***al-bayt al-ma'mour***). Then I will consider whether the Quran was revealed in seven dialects with more than twenty five reciters, is in the well-guarded tablet or the house of honor or the inhabited house?